

CA Chy=

**sten exhortation
vnto customable
Swearers.**

**What a ryghte and lawfull
othe is: whan, and before
whome, it oughte to be.**

**Item. The maner of sayinge
grace, or geuyng thanks vnto
to God.**

**Who so euer heareth Gods
des worde, beleue it and
do thereafter shall
be saved.**



Unto the reader. 1



Grace and increase of knowledge frome God the father, throughe our Lord Iesus Christ be wpth the Chyften reader, and wpth all other of my countre men that loue the Lorde vnfayned lye. In the Lordes vyneparde, (deare fryns de) I se men in thys age busyppe occuppyed to roote oute the weedes of inueterate vyces and olde cancre's customes. Some hath preached agaynst superstitions. Some hath wyrtten agaynst Purgatorie and pardons. Some hath inueryed agaynst Pylgrimages and seites. Some hath beatten downe monasteryes and shynnes, ydolles and theyr alters. Some seaketh yet to thys day to destroye poppysh decrees, to abolysh vayne Ceremonies, to restore necessary rites, and to bring agayn all thynges to Christes fyrste institution. All these thynges are Godlye, I denye it not, and men vertuouslye exerceysed in to doyng. But these for the moost parte hath parteyned, and yet wyl dothe partayne, to the monstrous kyngdom of Antechriste or dysgyssed Church of hyppocrites. Whych hath euermore had
A.ii, a great

Unto the reader.

a greate shewe oꝝ glytterynge pretence
of golynesse, though they haue (after
saynte Paule) denyed the power ther-
of. But the abhomyable custome of
swearynge oꝝ dayly blasphemynge of
the blessed name of God (wherthe is of
the deuples kyngdom ryghtout, wyth-
out any colours to the contrary) hath
very fewe oꝝ none rebuked, specyallye
in theyꝝ wyrtynge. Wherfore I haue
conceyued it a thyng moost necessarye
to set forth somwhat concerning the res-
buke therof, to put me in remembrance
of them selues, least they shuld through
custome forget God. So hath this ex-
ecrable abusyon increased amonge the
people, that rather it hath bene couētd
a vertue than a vyce, beyng the open
doꝛe vnto dampnation. Yea so depely
hath this pestilent poyson infected the
wryttes of men, that nothyng seemeth
pleasaunt vnto them, frethe, oꝝ woꝛ-
thy to be laughed at, vnlesse it be ioy-
ned wyth the blasphemy of Gods ho-
ly name. The taylor shall lacke hys de-
uysynge vnlesse it be myxed wyth
wyth othes. As wyth bloode, woun-
des, death, and sydes, wyth cursynge
and bānynges, as poxe, pestilence, fou-
le euyl name, wengcaunce, and mys-
chefe, to badde to be vttered among the
deuill in helle. Oh mercysfull God, how
can

Unto the reader.

3

can they thynke them selves worthy of
the name of Christianes, vlynge suche
deuylly shenes: how can they hope to be
saued in Christe, vtterynge oute of all
Christen order suche outragious blas-
phemye: muche more godly shoulde the
Christiane be, than eyther Jewe or
Pagan, yet is he a thousande tymes
worse in hys conuersacion and lyfe. As
monge all vices wherunto the corrupt
nature of oure nation is geuen (for the
more parte) is blasphemye and whores-
dome, though the fyrste of them be dy-
rectely agaynste the thyrde commaunde-
ment of God in the fyrst table, and the
other agaynste the thyrde in the seconde
table (whych is the seuenth in nombre)
yet are they in daylye custome, God not
feared, nor yet ther danger consydered.
And why? They that shuld be the salte
of the earth, are become vnsauerye,
and wher as they ought to geue vs the
lyght of good luyng, they offre vs dar-
kenesse. Neyther is the corruption of
execrable swearing taken from vs by
the seasonable doctryne of oure prela-
tes and prestes, nor yet by ther shynnyng
examplis awaye lest vs to forsake stinc-
kyng whoredom. Rather do they shewe
vs a playne pathe vnto them both for
no where shall you fynde more othes,
nor of more dyuerselike kyndes, thā in bys

J.iii.

Choppes

Unto the reader.

Whores houses. And as for common
whores, you shall haue so manie, not
farre from some of ther houses, as are
able to serue the fylthye flocke of an
whole countre. Ther eyes are so spyri-
tuall, that they can not see thes blottes.
These saucers can they not smell thou-
gh they go by the euerie day. So small
feare haue they to God, and soo lytle
good wyll beare they, to the honorable
state of matrimonye. But yf a poore
man begynneth to sauer the verpte of
the Lord, they can smell hym out though
he be, xl. myle of. But wyth these thyn-
ges wyll they not meade. And why-
they are bothe necessarye for a comon
wealth. By good handsome swearyng
men appere valeaunte, and no faynte
harted cowerdes. The strewes are per-
mytted as an wholesom polityque ordi-
nance, to auoyde a greater inconueni-
ence. For elles (saye they) honeste men-
nes wyfes shulde not lyue in rest. Oh
beastlye hely goddes, may you by your
polityque ordynaunces (contrary saynt
Pauls doctryne) suffer an euill thyn-
ge that good may come therof. For the
full wyfes wyll cōtinue in ther honesty
whan you, and all whorehunters shall
go to the deuell. It geueth rather an oc-
casyon to wyfes, and maydens to be
noughte. For when the wyfe is dyspos-
sed

led to be an whore, she knoweth where
to be receyued. Manye a mayde lyke-
wyle, when a wanton felow hath got-
ten by hure bealpe she muste straghte
waye to the stewes. Yf here master or
maystres see any wanton to wche wpth
here, and than (as it becomethz them)
tell here of it, she let the lesse by them,
and all because of the stewes. And it is
a comon sayenge, ware there no ryce-
uer there shoulde be no these. So ware
ther no stewes, there shulde not so ma-
ny honeste mennes doughters rune a-
waye from there fathers and playe the
whores as dothe. Oh detestable hypo-
crites, what honeste man can thynke
the breakynge of Goddes commaunde-
mentes to furdet a Chyستن laude?
why are pynces, magistrates, and iud-
ges, putte in aucthoryte but onely to se
them obserued? why are you made bis-
shoppes, but onely to persuade them to
the same? Fewer byng you an owt-
ragious blasphemur, nor a comon aduor-
terer to open shame befoze the worlde,
at Paules crosse, thoughe there be ne-
uer so many. Fewer labour you to the
kyng and hys counsell for a reforma-
tion to be hadde of these moost execra-
ble vyces, thoughe you knowe them to
be moost hurtfull to a Chyستن comon
wealth, you can wyne at suche gre-

Unto the reader.

nons, cruells, and suffer them to be taken as no synnes. It was not without a cause that Christ called you blasphemous, and aduouterous generation. It is not for nought, that the scripture geueth you so manye odious names. As straungers, beastes, aduersaries, dreamers, colubers, belpals, dome dogges, rauonyng wolues, serpentes leuiathans, bastardes, traytors, destroyers, theues ydolles, men of synne, sonnes of perdition, vnshamefast lpers, wicked doers, euynpes to the trueth vnckelne fowles, deuyles incarnate blynde leaders of the blynde, hypocrytes, hyzelynge, fals: prophetes, yll sede, wyth an. & more, you wyll make goddes commaundementes of no effecte, to auoyde greater inconuenience. Oh detestable enemyes to the trueth, what inconuenience can be greater, than to neglecte the lawes of God? dothe he not threaten to them that breake hys commaundementes all thes fearefull plagges? As derthe, barenesse, scarlenes, nede, hunger, thurst, pouertye, penurpe, the plagges and sykneses of Egypt, pestilence pore, botche, feuers, collyche, heate, emroges, scalle, mange, meselles, madnesse, losse of goddes, wyndes, blastes, waters wytheryng, wastynge, burnynge, drought, rayne, oppression, robbery, theues

Unto the reader.

theneſſe, rape, yll fortune, captiuitie, cruel
wretchednes, ſubiectiō, daunger, pyn
ſon, ſycknes, ſtripes, ſhame, cowardnes
blyndnes, error, daſynge of harte, deſ
peration, thought, vngyuerneſſe, toyle,
bondage, warre, ſyer, ſwearde, battell,
feare, tremelyng, ſorrowghe, ſhorte lyfe,
and ſodene deſth both of body and ſoule
And all thys you ſee not at all. You
are ſo vnmerecyfull, that you care not
to ſee them droppe headlyngeſ in to hell
ſo that you haue the fees. you paſſe
not what become neyther of bodye nor
ſoule. Wel is that people, whome god
hath deliuered frome ſuche vnpytfull
guydes. Therefore we poore wretches,
oughte to geue moſte hartye thankes
vnto the Lord, (ſeyng the Calte is beco
me ſo vnſaueye) whiche hath geue vs
ſuche a pynce, ſuche a faythfull Joſys
as, and godly miniſtre, that hath reſto
red agayne the pure worde of god, and
hath graunted vs all fre paſſage vnto
it, wherein we may lerne to a voyde theſe
ſe vices, wyth all other. Thys worde
of God, is the mother Perle, that we
ought wyth all dyligēſ to ſeke. the pap
pe that we oughte to ſucke, and the ra
ble that we ſhuld cate vpon. fro thence
ſhuld we fetch the ſuſtenance of health,
the breade of lyfe, the wyne of gladneſ
ſe, the reſreſhyng waters, the ſteadyng
of

Unto the reader.
of the spirite, the lyghte of the soule,
yes it is the very touche stone that try-
eth all thynges. And thys afore tyme,
was hydden from vs, by the treye of the
serpente, the satellytes of Antichriste,
the sojcerers of Egypte, wyth the mys-
nysters. Geue thanks therfore yet o-
nes agayne vnto God whych hath
in these latter dayes so mercys
fullre bysytred vs from abos-
us, and hath sette oure
feete in the path-
ways of hys
peace.
So be it.
(†)

6 00 62

¶ A Christen exhortation. 6



In one naturall beynge hath the Lorde from the begynnyng constyente all men to thys ende, that they shulde naturally loue, helpe, and comfort one an nother, And to the perfourmance of of that hys pleasure added he thys naturall lawe, that they shoulde consyder wythin them selues what they wolde haue done to there owne bodyes, chyldren, goodes, or catell, and vpon that grounde to conceyue a rewle how to vse all other particuler persones. Yf then wold not that men shuld oppresse them yll repozte them, shame them before the worlde, hyze ther houses ouer ther heades, sell them yll wares, begyle them by false wayghte and measure, wyth such lyke, that they shuld in any wyse be ware, leaste they do the same vnto them. Thys naturall lawe was vnto Adam, Seth, Enoch, Noe, Abraham, Moyses and other godlye men, a grounded precepte of luyunge, whom they euermore folowed in there outwarde occupynges,

A necessas
rye doctry
ne of loue

Exāples
of the ho
ly fathers

A nother

A Chylsen exhortation

Contemp A nother sorte there ware with myn-
ners of the ded nothyng leſſe, and they contrar-
ſe holy fa- wyle, for wante of that rewle, fell in to
thers. all maner of abhomynable ſpynnes. As

Gene. iiii. Cain in to the vnnaturall murder of
Gen. ix. x. hys brother. The gyauntes in to fylthy

deſyres of the fleſhe. Nimroth in to cru-
ell oppreſſion and tyranny. Cham in to
a ſcornfull dyſdaine of hys father. Is-
maell into a ſtubborne wychedneſſe a-
gainſt all mē. Eſau into a moſt a hate
of Jacob hys brother. And ſuche lyke,
ſo that dayly more and more for decay
of that law (which god hath inwardly
wrytē in the hartes of men) great myſ-

Oſee. iiii. cheſes increased. And as Oſeeas the pro-
phet cōplayneth, ther was no faythful-
neſſe, no brotherlye loue, no trueth a-
monge men, but bytterneſſe, lyeng, mā-
ſlaughter, thefte, and adpoutery hath

What ſo gotten the ouerhande In there dayly
loued that occuppence was muche falſched vſed,
contempt. and that was thought wel wōne good
that was gottē by deſepte. Merre ſeldō
in ther bargaynes ware prompyes per-
fourmed, & more ſeldome a great deale,
was faythfull honeſt regarded. In pro-
ceſſe of tyme therfore, were very fewe
or none beleued, vnleſſe they toke God
to wptneſſe that the matter was trew,
wher vppon ſpyſte of all came vpon the
ſwearpunge of othes among men to cō-
ſpyme

vnto customable swearers. 7

Exyme there saynges wyth.

An othe is not yll matter, godlye v= **What is**
sed and done in loue, though the fleshe an othe &
frame the begynnynge hath abused it. to what
For what is there in the world belit ne= ende it ser
uer so cleane and good, but manny's cor= ueth.
rupte nature doth moost abhominable **Psal. xlii,**
desyle. **Ero. xxi.**

An othe is a waye or meane wherby **Hebze. vi.**
controuersyes are ended, and promises
perfourmed, by the callynge vppon the
name of god. For it is wyten in the la=
we, yf a mā deliuer vnto hys neybour,
ore, asse, or shepe, to pasture, and it dye,
or be hurte, or dyspuen awaye (no man
seyng it) than shall an othe of the Lord
go betwene them, and he shall sweare
whether he hath put anye hande to the
takynge awaye of his neybour's good or
not and the owner of the good shall re=
ceyue the othe, & yf he by the othe that
he hat taken sayth, that he hath put no
hand to it, thā shall he not make it good
yc. And thys muste be done befoze the
goddess, that is to saye befoze the iud=
ges or magistrates. Here is the contro=
uersy ended betwene neybour and ney=
bour, throughe an othe. It is also a
meane wherby promises are pfourmed
As we fynde in Gene. xxi. chapter, the
wozdes of Abimelech vnto Abraham,
that he shulde neyt her hurte hym, nor
hys

**iudges 'at
called god
des in scri
pture.**

Gene. xxi.

I Chyssen exhortacion.

**Blawfull
othe.**

Gene. xxi

**Magistra
tes may o
nely requi
re, it.**

**Deu. xxi
A iuste co
paryson.**

hys posterite, vnto whome Abraham
sayde. I wyll sweare. And the terte say-
eth, that they sweare bothe. And Abra-
ham dyd not onely sweare, but also per-
foumed it in dede. Thys is called a
ryghte or lawfull othe, and none elles.
Thys othe is a certen kynde of religio
wherwyth God is not onely honored,
but also well contented & pleased. Thys
is a sure authore, wherunto Judges
may lawfull stycke, whan there wryt-
tes shal go no furder. For who knoweth
what is in man, but God onely. Thys
ryghte and lawfull othe was commaun-
ded of God for the conforte, helpe, and
succoure of oure neyghboure. And it
is called the othe of the Lord, not onely
because he commaunded it, but also whā
he made hys myghty promesse vnto A-
brahā he sweare hym selfe, to cause hym
to beleue it, not to be impossyble, at the
tyme appoynted. Whan a matter is in
streyfe before a iudge, necessarye it is to
sweare, yf it be required, to brynge it to
a conclusio. And in lyke case it is wryth
demandynge of an othe, as wryth sty-
kynge wryth the swearde. Lawfull is it
not for euerye pryuate persone at hys
owne luste to slee. But to the magistra-
tes, whan they se iuste cause, it is not o-
nely lawfull, but also an office of dewty
belongynge vnto them vnder payne of
goddes

unto custonable swearers
goddes by the dyspleasure.

B

1. Reg. lili.

hely was punyshed of God, for not and, xv.
correctyng his chyldren, and so was Luk. xlii.
kyngc Dauid for sparyng the people of

Leui. xix.

a Malech. The prynces of regions ha-
ue the sworde geuen them by Goddes
authoꝛyte, not to reuenge there owne
pyuate quarrell, but the iuste quarrell of
God and his people. In lyke conditiō
is it wyth swearynge. Yf the cause be
not thers but there neyghbours, they
maye lawfull receyue an othe, and the
other requyred maye lykewyse swear
in tryall of the truethe and not synne.

For the co
mō welth
onely
Deut. vi.

Yet oughte it none otherwyse to be do-
ne than in the name & feare of the lord,
leaste we shuld ascribe the veryte to a-
ny other than to hym. And they iustes-
ly swear by his name and wythoute
repyue, whych myndyng neyther frau-
de nor decepte, witnesseth only the trueth
whych he seeketh no percyalyte, but the
ryghte, not them selues, but the gloꝛye
of God, the profyte of there neygh-
boure, and the comon welth of Goddes
people.

Who
swareth
a ryght.

Whā an
othe is
laufull,

Lawfull it is also for the magistra-
tes, whan they put any man in office to
take an othe of hym, that he shall be
trewe, diligent and faythfull therein, as
Jacob, for the commodite and profyte
of his posterite, toke an othe of Laban
the

an othe of
allegeaun
ce.

A damp-
nable othe

Mat. vi.
Luk. xiii.

Ad senten-
tiam
num.

A Christen exhortacion.
the idolatrer. Lykewyle Judas Macha-
beus, of the Romaynes, for the same
purpose. And this is because ther bath
bene, and yet are daylye founde so ma-
ny vnsepthful. Of ther subiectes and
comons maye princes demaunde an o-
the of allegaunce, for the sauegard of
ther landes & people. And that shuld not
nede, were ther no false traytors a by-
de, yet is it dyscretly to be cōsydered in al
suche publyque othes, whether they ha-
ue the. iii. afozenamed thynges or not.
To sweare to do yll, as to slea, to rauis-
he, or to robbe, is dampnable wythout
fayle, and to perfourme suche an othe,
or to doo those wyckednesses in dede
is a double dampnacyon, both to hym
that so sweareth, and also to the iudge
that causeth hym to sweare. Suche a
one was the cursed othe, that kyng He-
rode made, vnto the daughter of Hero-
dyas his harlot, for the heade of holpe
John baptist, whom Chyche calleth a
wylf fore for his traitor conuepaunce.
A coloure was this othe, of hys cruell
tyrannye, & a cloke to hys most sppyght-
full murther. For through that meas-
nes was John done vnto dethe. Ays-
ther was an othe ordeyned (after the
mynde of saynt Austen) to bynde to
the perfourmaunce of manslaughter,
robberye, ydolatre, or other synnes.
Wathce

unto custonmable swearers. 9

Rather had David breke hys othe,
then to fulfyll it wpth blood Medinge.

A saynge ther is amōge men, that the
word, promes oz othe, of a kynge shul- A kynges
de stande. We graunte the same, in ca- worde
se it betrewe, lawfull, and expedient. ought ta
Elles were it muche better, to be broke stande,
than kepte. Better were a kynge to ea-
se hys worde an. x. tymes, oz to call it
home agayne, than oues to be damp-
ned for the perfourmance of it, yf it be
wyched. For a kynge oz rewler is not
ordayned to do hys owne luste, but to
sudge accordyng to ryght and equitye.
As open is hell for hym, as for a pore
man, yf he rewle not his people godlye
David made a solempne othe, to slee
Nabal, and to dystrope all that pertey-
ned vnto him, but he neuer dyd perfour-
me that othe, and yet he was a kynge.
He put vpp his swearde agayn (saith
Bede, and neuer repented hym of anye
faute done. Home. xlv.

Psal. li.

David
broke hys
othe.

Othees are to be obserued, when ther
ende is not euill, nor vnto the hynde-
raunce of sowles helth. In wyched pro-
myces sayth Hieronimus yette saythfull-
nes have no place. In a fylthy vowe,
change thy decreed purposse. Do not
the thinge in effect, that thou hast with
out consideracyon sworne vnto. For
the promyse is euermore wyched, that

In Simon
into li. ii.

Fylthy vo-
wesought
to be bro-
ken.

B. i.

can

A Chyften exhortacion.

not be perfourmed wout syn. Therfoze
 yf the iudges or rulers shuld inforce the
 inferiour subiectes to weare toþ thing
 that ware agaynst soules helth or god-
 des honoure, as to worshyp an ydelle
 or to an innocētes vndoing: they ought
 rather to dye, than to obeye it. As dyd
 for an example the discrete mā, and ho-
 norable father Eleazarus, with the. vii
 sayntfull brethre and ther mo: her in the
 Machabees. For muche better is it in
 suche case to obeye God than man, as
 wyntesseth Peter & the other apostles.

ii. Macha
 vi. and vii

Act. v.

Leuit. xix.

Exod. xxi.

Neither ought a iudge by the lawe,
 to compell a mā to sweare agaynst him
 selfe, least he inforce hym wychedlye to
 synne in forswearynge hym selfe, and so
 to dyspayre of the mercy of God. But
 whā he taketh an othe of a poore sym-
 ple soule, or of a crafty subtyll felow,
 he ought to consydre all cōsumstances
 requisite. And all such as sweare othes
 ought ykewyse to be circumspecte and
 ware. And to se alwayes that thys clau-
 se be added vnto them. Yf my lord god
 wyl, or yf I haue no laufull impedimēt
 to the contrary. And than shal we make
 oure promyses p̄c̄sp̄ghte. Yf I shulde
 chaunce to appoynt wyth the magistra-
 tes to come befoze them, at suche an
 houre, and in the meane tyme be letted
 by terribble synnesse, I shuld thus brea-
 ke no

Thys
 must be ad-
 ded, yf god
 wyl:

Roma. i.

into custonnable swearers to
 ke no iust promesse made wth them, yf
 I come not. Ne^{ther} whilbe I breake August de
 conuenaunte (as sayth saynte Austyn) sermone
 If I promysed a paymente at a daye. domini in
 and were robbed of my money by the monite.
 wape, compnge thyderwarde. Wth
 such o^{ther} like. Neuer am I forsworne
 no; vnjuste of my promesse, so longe as
 my harte mynded no decepte. Many o^o
 ther suche doubtes and perplexe cases
 there be, but thes I suppose for thys to
 me sufficient. By thes may all other be
 percepued and christianly ordred. Thus
 do we not deny, all maner of swearing
 though we wold none othes to be v^led
 betwyne neyghboure and neyghboure,
 no; yet in ou^r priuate communications
 and dayly busynes. As here after we
 shall declare moze at large. I wold ha-
 ue wy^{tt}ten muche moze of thys ryghte
 and laufull othe, whych is commanded
 of God for the wealthe and healthe of
 not me, yf other ch^{ristian} alerned me had
 wy^{tt}te sufficiently therof afore, I goyn
 for so much as the matter of it selfe be-
 longeth rather vnto the offyce of iu-
 lers and iudges, then to suche priuate
 persons as I here wy^{tt}te vnto, yet lette
 bothe the iudges, and inferioure sub-
 iectes, marke and obserue thes lessons
 folowynge.

God hold
 deth ne-
 cessyts ex-
 cused.

Christen exhortation.

When a
iudge maye
require an
othe.

Judges
ought to
be pitifull

Math. v.
No man
maye be
hys owne
iudge.

First a iudge, ought neuer to Demaund
or require an othe of any man, with-
out great heupnes of conscyences, for
feare that the party required to sweare
shuld forswear hym selfe. Such loue &
pyte ought ther to be in iudges, that the
losse of ther neyghbours soule, shuld be
esteemed equalle wpyth the detrimente of
ther owne soules. Therfoze befoze they
bryng the vnto an othe, they out to le-
ke all wayes & meanes howe to trye the
trueth without an othe, & not immediat
ly & in al the hast to cause the to sweare

Secodly. The iudge may demaunde
an othe, and the inferioure subiecte ly-
ke wpyse sweare, when it is eyther to the
gloze of God the profit of our neygh-
boure, or for the comon welthe.

Thyrde, though men be fully persua-
ded to haue lawfull and iust occasions
to sweare, as for the gloze of God the
prolyte of our neyghboure, and the co-
mon welth, yet may they not be iudges
in theyr owne causes, nor take oughte
here in hande, by theyr owne autho-
ryte, but let the mater come befoze the
iudges for no lawe suffereth the here to
do after thynne own pleasure, and what
thou thyngeste beste. After thys sorte
dyd Christen iudges vse them selues in
requyringe of an othe, and lyke wpyse
faythfull subiectes wpyth a glade harte
in

unto custonable swearers

in rederyng theyr othe demaunded of the

Yf thou be capcious thou wyll par-
 raventure fynde cauillation of contra-
 riete in the scripture. And say that Mo-
 ses here semeth to speake contrary vns
 to that Chyrste hath spoken in Mat-
 thew, the. v. Chap. Because it is sayde
 here, yf any man geueth to kepe, alle,
 ore oz wepe-vc. tha the othe of the Lord
 shall go betwene them, and there thou
 shalt in case sweare. Thys was fyrste
 the errour of the Manachers whose fo-
 lowers are now p anabaptistes. And al
 thys commeth because they vnderstand
 not the sentence of Chyrste in the .v. of
 Mathew. Thys worde, iurare, hath an
 other maner of signification, than they
 do perceyue, and is otherwys taken in
 the sayde. v. Chapter of Mathew, tha
 they do teache. For this is to be beleued
 of all men, that God the father com-
 maunded nothyng that shulde be pre-
 iudiciall oz contrary hys sonne, nor yet
 that the sonne taughte any thyng con-
 trarye hys father. Therfore there is a
 swearynge whych is lawfull approued
 and commaunded of God, of the which
 we haue made mencion before called in
 latine iusiurandū. Ther is also a swea-
 ryng whych is not lawfull dyscommen-
 ded, and clearly forbyde of Chyrst, whi-
 che is called, de iurā that is temerous.

B.iii.

ly to

Math. v.

The error
of the ana-
baptistes.

The agre-
ment of
chyrst and
father.

What a
temerous
othe is,

A Christen exhortacion

ly to sweare in oure ppyuate cōmunica-
 tiō, be it trewe or false. And whā christ
 sayth, thou shalt not sweare at al he me-
 aneth nothyng lesse, than by it, to de-
 stroy all maner of lawfull swearing
 before a iudge, but that we shuld neuce
 in our ppyuate cōmunicayon sweare,
 and as all maner of othes were not dis-
 salowed of Christ no more were all o-
 thes alowed of God the father, but su-
 che only as had eyther the glory of God
 the profyt of our neybour, or the com-
 mō wealth vpon theyr sydes. And that
 thys is the very meanynge of Christes
 wordes, we shall well perceyue, by the
 weyng of the tryte, you haue hard sayth
 Christe, how it was sayde to the of the
 olde tyme ne deieres. Where as oure
 translacon hath, non perjurabis, thou
 shalt not for sweare. And not all wyth-
 out cause, for as perjurare can never be
 takē in a good sence, so is it not allway
 taken for the transgressing or bryaking
 of a lawfull othe made before a iudge
 But often tymes it is takē for deierare
 whyrhe is to take God to wytnesse, to
 lye, or to deceyue. And perjurare, is lyke
 wyle to abuse the names of god, & hich
 is the trueth and ryghteousnes, to lye,
 and deceyue. And what so euer he be,
 that eyther requyre hys neybour to
 sweare, or swere lightly hym selfe, it is

How per-
 iurare is
 taken in
 the. v. of
 Math.

a sufficient proue, that he is a parrure,
 pill, lyght, and none that lytle regardeth
 Goddes truth, now whan Christ sayth
 it is sayd to them of the olde tyme, non
 per iurabis, thou shalt not forswear,
 you shall neuer fynde in the Hebrew nor
 in the Greke texte that worde, but so
 shall you fynde in Moyses. Thou shalt
 not take the name of thy Lorde God
 temerously, where as oure interpreter
 hath so. Thou shalt not take his name
 in vayne. In another place also you ha
 ue after thys sorte. Thou shalt not
 sweare in my name to lye. Whych the
 Grekes interpretat after thys facyon,
 thou shalt not sweare falsly in my name
 And the Latynes hath, non per iurabis
 Thou shalt not forswear in my name
 Here you may se how saynt Iero. vse
 thys worde, to forswear, for deierare,
 which is to sweare false. And not for
 transgressinge of a right & lausfull othe
 It was forbydden to them of the olde
 tyme, (as you haue partly harde) that
 they shoulde in no case, temerously
 take the name of God to recorde which
 is expounded in the sayd, xix. of Leuit.
 that they shuld not sweare in his name
 to lye. Wherout sprang this opinion a thought it
 amonge them, that yf they dyd take the no synne
 name of God to witnesse in the trewth to sweare
 and that in their dayly busynes betwen truly.

Exodi. xx.

Leuit. xix.

A Chyristen exhortation

neighbour and neighbour (was no manner of synne but in a false fayned matter they thought they ought in no case to sweare, nor yet compel any other man therunto. And this is the thyng that Chyrist speaketh here against, and utterly reproveth that is to saye that neither in the trowth nor otherwyle, they ought to take the name of God to recorde in

I Chyriste ought not to speake one thyng and thynke another.

their familiar and dayly communicacions, but to speake so truly, & to deale so faithfully one with another, that yf he sayde, yea, then his neighbour shoulde beleue him to saye truth, yf he sayd, naye, lykwyle to beleue it not to be truth.

Here you se well, is no manner of mentyon made of a right and lawfull othe, for Chyriste saith audistis, ye have heare how it was sayd vnto them of the olde tyme *nō perjurabis*, thou shalt not forswear. Where is this spoken? euen there where as is nothing: spoken at al, of the trasgressinge or breakinge of a lawfull othe made before a iudge, as it shall appere more playnlye to hym that wyl serche the places. Therfore it is manifest that Chyrist spake of suche othes whereby we bynd our selues temerously, to do or performe any manner of thyng it foloweth in the texte **I** saye vnto you sweare not at all: marke now of what swearing he speaketh, euen of suche swearing as was

unto custonmable sweaters. 13

was (for theyr weaknes sake) permyt-
ted vnto them of the olde tyme, by the
law, for as the Jewes were suffred by
the lawe (for theyr weakenes sake) to
be denozced from theyr wyfes (gyvinge
them a testimonypall in theyr handes) to
auoide a furthre inconuenience, that
was lest whan they were moued or an-
gry wyth them, they shulde eyther haue
poysonned or kyllled them. So was it
lykewyse permytted them of olde tyme
to sweare (but not by al maner of crea-
tures, but onely in the name of God)
leaste they dwellynge among the hey-
then, and accustomynge theyr othes,
shulde be consynuaunce of tyme fall vnto
the fylthy worschippynge of theyr I-
doles, forgyttinge hym, sweare by his
name (sayth Moyses) and se that you
walke not after straunge goddes of the
nations that you remayne amonge. Se
that you neyther make mencion (sayth
Josue) nor yet sweare by the names of
theyr Goddes. Thus in the olde tyme
were they suffred to sweare in an earnest
iuste or wayghly cause, but now we com-
meth Chyſte and sayth, that neyther in
a trew mater, be it neuer so great earnest
and wayghly, we shall nor of our own
selues, nor by our owne aucthorite and
pyuate power, sweare or pomyes anye
maner of thyng. Wher: as yet no ma-

B. v.

They of
the olde ty-
me were
suffred to
sweare in
the truthe.

Deut. vi.

Exo. xxiii.

Josu. xxiii

We maye
not sweare
yf the mas-
ter be ne-
uer so true

ner

A Christen exhortation
net of mentyon is made of a demand
ded othe by publyque anthoizye. And
the wordes that folowe make the mat-
ter moze playne, neither by heauē sayth
Christ for it is the throne of God, ney-
ther by earth. Where rede you that at
any tyme the Hebrewes did vse to swea-
re by any of these thinges? And contrar-
ywise who now adayes doth not for
every tryfle sweare by them all one pro-
messe a gyfte by Christes Crosse another
by heauen, the thirde by the earthe. All
this doth christ clearly forbyd, and this
is the summe of all hys communicacy-
on. And where as the Anabaptistes ex-
pounde thys to be spoken of perpurpe,
which is taken for the transgression or
breakinge of that othe, whiche is made
before a iudge: they are greatly decey-
ued, for there is no mencion made, ney-
ther of the place, of the iudiciall seate,
no yet of any magistrate or iuge. he spa-
ke therfore of the othes, whiche we vse
one wpth another in oure familiar com-
municacion and language. And he that
will serche the afore sayd placis of Exo-
di and Leuitici, both in Hebrew and Gree-
ke and Latin, shall fynde it trewe, that
here is wyrtten, other reasons and argu-
mentes they haue to take from the con-
gregacion, this lawfull othe, whiche at
an other tyme shall be answered vnto.
The

The Phariseis also had blynded & cor-
 rupted this commandement for lyke as
 to hate in þ hart oꝝ couet another mā's
 wyfe was no synne with them no moze
 was it to thinke one thinge in the harte
 and to speake another with the mouth
 Althoughe Moyses said Ipe not noꝝ de
 ceive any mā his neighbour. They dyd
 interpretate it but for good counceyl and
 that it did bynd no man vnder payn of
 dānacion so by that meanes were there
 nōe beleued, onles they toke god to wit-
 nesse whan false, sotel and craftye mer-
 chautes ones perceiued that for taking
 of Goddes name to recoꝝde, they were
 beleued whatsoeuer they cause was.
 To bynge their matter to passe they ly-
 tle cared to forswear them selues, vn-
 der that coloure cloked they all maner
 of dissimulation falschede, and vngodly-
 nesse, so that the name of God (whiche
 ought to haue ben had in most reuerēce
 was commonlye than vled, for a coue-
 ringe of all their myscheces in so moch.
 the Prophete complayned and sayde,
 ho w they coued saye the Lorde lyueth,
 yet dyd they sweare to deceiue. Christe
 commeth, and byngeth salte and lyght
 vnto the commaundmētes, & stoyng
 them agayne to their own natural mea-
 ning, and right vnderstanding and as
 his

Leuit. x

Iere. v.

A Chyſtiane exhortation

Goddes hys father woulde haue them kepte, of
woorde euery Chyſtiane man, for as God is but
hath but one, ſo hath hys worde or commaundes
one true mentes but one ryghte and trewe mea-
meanynge nyng, how ſo euer we turmoyle or hād-
 le them. And where as they had taught
 to hate in harte, to couet another mans
 wyfe, and to deceyue hys neyghboure
 wyth a lye, was not forbydde of God,
 vnder payne of dampnation but onely
 the outwarde acte. But Chyſte ſayth,
 he that is angry wyth hys brother, is

Our word in danger of iudgement. He that ſeeth
and harte a woman and luſteth after her, ſhall
must be all taſte the punyſhment that belongeth to
one. a hoymōger: he that thynketh one thing
 ge, and ſpeaketh another, deceyueth his
 neybour wyth a lye, or promyſe, ſhall
 haue the punyſhment of a perſurer. Ther
 fore I ſaye vnto you, that you ſweare
 not at all, but let your communication
 be, yea, yea, nay, nay, he ſayth twyes yea
 and twyes nay, that is yea in harte and
 yea in mouthe, nay in harte, and nay in
 mouthe. And yf men, whan that you
 meane truly wyl not beleue you by your
 yea and nay, let them take hede (ſaythe

Bayle.

Bayle) for they ſhall taſte the payne
 that belongeth to the vnbelaers, ther-
 fore it is bothe folyſhe and dampnable
 whan a man can not be beleued by yea
 and nay, wythoute an othe, becauſe he
 wolde

Unto custumable swearers. 79

woulde be beleued to Swear. The Gospell (sayth saynt Jerome) permytted no Hierome.
maner of pivate othe, because the hole language of a Christen, shulde be so faythfull, trew and perfyte, that every sentence therof shulde be able to stande for an othe. Nerpe vnsempnge is it to Christes sworne shuld poure, more to re garde the darkenes than the lyght, for the loue that thou bearest to a worldly vanyte (whyche thou oughtest not to muche to esteeme) thou wylte take thy Lord God to wytnesse. And so doste thou throwe thy selfe into double danger, offendynge also in an other commaundement, for so canst thou not do, onlesse thou vaynevely couete.

Johan. iii

He that sweareth coueteth.

And the lawe sayth, thou shalt not couet. Dost thou not couet whan thou inforcest thy selfe to Swear for a worldly thyng? and for a vyle creature sakest God to wytnesse? yea treuly dost thou, and for it forsakest thy master wyth Judas. Oh to ouermuche vanyte is all the world gyuen. Besydes that is sayde, for thys consyderation dothe Christe inhybite the all maner of priuate swearing, because thou canst not do it, wythoute some dishonoure to hye heauenlye father, marke the nature of thyne othe, whā thou doth swear, and thou shalt well perceyue it. In the com-
maunds

Exod. xx
Psal. vi.

psal. xxxvi

He that sweareth dishonoureth god.

A Chyrtien exhortation

in iudication parauenture thou sayste,
by God it is trewe that I haue sayde,
or by the Lorde that made me it is so.

Psalm. lx Here couplest thou thy lord God, with
thy wyckednes, and thy heauenlye ma-
ke wyth thy synne wythoute all reue-
rence, to myste the matter betwene the,
se now how woorthyly thou hast maris-
ed hym. Besydes al thys, intakynge god
to wytnesse, thou makest hym iudge of
the thyng to aueng it of the yf it be fals-
se but in the last poynte: Thou braggest
also after thys sorte, by my faith I wyl
perfourme, that I haue promysed, or by
Jesus chyst I will do this thyng or that
thyng, marke well thys short sctence of
myne, god wyl not gyue power to any
mā to do or performe that thyng which
is not done after hys word, and here by
an othe contrary goddes commaundes-
met dost thou bynd thy selfe to do that
thyng whych is not in thy power to do,
neyther hast, thou God vpon thy side to
gyue the strenght to doo it, because it is
not doone (althoughe it were neuer so
trewe) before a iudge. whych Goddes
worde requirerh. And so dost thou lose
thy saluation, and fredome in Chyriste,
wyth hys name sealest thou an obli-
gation to do that thyng, wherby thou art
defeated of all thyne inheritaunce. Is
thys thynekst thou a picaunt thyng
vnto

Job. xxxiii
and. xxxvi

unto customable sweaters. 16

unto hym: All thys set a parte, yf it
shuld chaunce that some worldly trouth
were not in thy wordes (besydes con-
science) thou shuldeste viterlye bleas-
mythe the oppinion of thy sayth, and to
shame thy Lorde Iesus, whome thou **1. Tim. vi**
hast taken to wytnes wyth the, for thy
trueth and honeste. In thys also doeste
thou testyfie, that thou beleuest hym to
be no ryghteous God, nor yet a iudge
that wyl ones befoze all the worlde cō-
dempne thy cuttell trade of falsched and
hypocryse.

Finally thou makest as though god
wets well contented wyth thy dissimu-
lation, and as though he had a greate
sperte at the matter, to se thy crafty cō-
ueyaunce and legerdemayne in compas-
syng thy Christen brother or neighbour
to deceyue hym wyth an othe, for whō
Christ spared not to gyue hys lyfe, and
to bestowe hys mooste precyous blood **Ro. xlii**
And thus where so ever thou becomest,
these.iiii. discōmodities goth wyth the.
The holy name of God is dishonoured
hys Gospell of saluation is cōtempned **Esay. xxi**
hys swete promyses ar not beleued, nor **1. Corint. 6**
yet hys warpe thretninges feared. **Johan. vi**
Wher as thou art in place, these vngentle fru-
tes doest thou minister and none other,
to do thy mayster the detrell a pleasure
wyth suche a trew seruaunte arte thou
unto

I Christen exhortacion,

unto hym that were as thou accompa-
niest, Christ shall haue but dyshonoure.
Consequenly when thou swearest vpon
the Wyble or Gospell conteynyng
the scrptures and wordes of god, thou
comparest the truely of thy matter, to
the the truely of them, and woldest ha-
ue it so allowed than yf thou be a lyar,
thou hartely despyeste hym, not to ac-
complysh vnto thy behoue hys promi-
ses of mercy therein conteyned But con-
Deut. xxi trarpe vnto it, to byrnyge vppon the, the
hole vengeance, curses and plagues ther
in threttened, to all yll doers. When
thou swearest by the body of Christe,
thou greatly dyshonourest hys gloryfi-
ed nature, includynge thy hole healthe,
iustification, redemption, and attone-
ment in God. And thou doest as muche
as in the lxxth (lyke as the holy doctors
confesse) to plucke hym oute of heauen
wyth violence, & to crucifie hym again
a freche. When thou swearest also by
the sacrament of God (as it is a comon
othe wyth the) both the swete feutes of
thy Baptisme, and of the holy Super of
the Lorde doest thou handle so vnreue-
rently, as thou warre at despaynce with
them bothe.

In lyke case when thou swearest by
any creature, as by thys soune, by thys
aple, by thys lyght, or by thys good day
thou

thou doest not only breake the comman-
dement of thy Lord God but also thou
doest bynde those creatures whiche he
hath prouyded to serue thy neades, to
serue thy wycked vanite, rendyng him
no thanks but blasphemy for hys gys-
tes. When thou swearest by othe crea-
tures of god, as by thys bread, drinke
meat, oz salte, wyth suche lyke. Doest
þ any other than blaspheme the gyuer
of the: nay surely. And belydes þ thou
destresse hym to auenge them of the, yf
thou lye. Parauenture thou wylte yet
aske me thys questiō, may I thā swear
no maner of othe for my pastyme: yea
and yf thou wylte in thy pastyme gyue
thy selfe hole vnto the deucl. But chyst
hath gyuen the a strayght commaun-
dement to the contrary, that thou shalt
not swear at all, and wexed the that
yf thou be hys seruaunt thy commu-
nication shal be none other, but yea yea
and naye naye. All other (sayth he) is
of euyl.

Now yf thou thynke thy wyf better
than hys, oz that he is no hollome tea-
cher for the, thou maist do it for thy plea-
sure and go to the deucl ffor it: who can
let the, not thus contented, hapely thou
wylt yet reason further, and say. For so
much as I know swearynge is a blas-
phemy, I wyl for my pleasure swear
by the

We may
not swear
for our
pastyme.

I Chyssen exhortation.

by the deuyl, or by an ydolle, to sppeke
thē wth it. I am glad thou haste ones
graunted me that swerynge is a sppe-
full blasphemye: let it not thā defyle thy

We may Chyssen lypes, neyther sppeke thy lord
not swear god wth it frome henceforthe, nor yet
by the de- his holy sanctes and creatures, consp-
yll, dyre fynde that it is thy Chyssen dewtye
to be no blasphemare. And nexte vnto

thys, that god by his expresse commaū-
dement hath vterly forbydden the that
kynde of swearing, you shal not swear

Deut. vi. c (sayth your luyngge god) by the names
Exo. xxiii. of straunge goddes, neyther let any mā
heare thē procede out of your mouthes

Josue. ii, Neither make mencion (sayth Josue)
nor yet swears by the names of theyr

Jerre. v. c goddes. &c. God wyll refuse thē for hys
chyl dren (sayth Hieremye) yea and vte-
rly forsake thē, whych swears by thē

Isopho. i. that are no goddes. I wyll destroye all
them (sayth God by hys prophete Isopho-
nye) that swears in Belchon. &c.

Thynke thā it is lawfull for þ to swear
by no maner of thyng, for thy pleasure
neyther by heauen nor earth deuyl, nor
ydolle, for all that is more thā yea and
nay is plainly of wyckednes. Our wo-
des at the outward testimonies of our
inward hartes, And therfor they ought
to be so substanciall, as to be worthy a
beleue wythout an othe. So synge and
pure

Into custonable Swearers 18

pure ought our loue to be towarde our
neighbour in our dayly occupenge,
that no manner of craft shuld be founde
therin. Dampnable it ware to deceyue
our brother wth a lye, and much moze
dampnable to seale it with a false othe.
They of the olde tyme thoughte it no
faute to swear in a matter of trueth,
but we haue now a new scole master,
and ought by hys owne doctrine, to be
no longer babes, but to be muche moze
perfecte then they ware. Nowe ought
suche brotherly loue to reygne amonge
vs, that one shulde haue no stomake,
harte, noz desyre, to hinder, hurte, oz dis-
please another. The eye shulde seker the
profyte of the hande, and the hande the
commodite of the foote, as membes of
one body in Christe, the one beyng ca-
refull for the other. The one shulde be
so faythfull to the other, that neyther
shulded he nede to swear, noz the other
nede to put hym to an othe. And surelye
there is none othe made betwene ney-
bour and neighbour, but one of the,
oz both offedeth dedly. And it is he that
heareth the trueth and wyl not beleue
hym wthoute an othe, and so compel-
lech hym to swear, oz elles the other
that wthoute all occasiō, inforceth him
soke lyghely to swear, oz both for cō-
pange sake.

we ought
to be no
longer
babes.

The sym-
tes of a
cruelle.
Christen.

A Christen exhortation.

Eccle. xxi Customable swearynge is very dangerous, though we byd not lye at al, for so much as it doth depriue the name of the Lorde of hys dewe reuerence and feare. And so much vanite of wordes is in our dayly commonyng & occupieng that we haue one wpyth a nother, that

Prouer. x. we ca not chose but lye in many thynges Which to cofirme with an oth, though we entende no fraude, is to take the holy name of God in vayne, and vncreuently to vse it agaynst the seconde commandement. If it be dampnable of it selfe to lye of purpose to deceyue, how much more dampnable is it than blasphemously to colour it wpyth the name of God, besydes the callinge vnto hym for swyfte vengeance vpon oure owne selues for so doyng, truly we lytle knowe what we do in such customable swearyng. Therefore account we it necessary to admonyssh you yet farther as concernyng your pryuate swearynge. For accordyng vnto that is sayd afore, wpylled vs Iesus fson of Syneth (whych wrote the booke of Ecclesiasticus) that we shulde in no case accustom our selues in swearyng, least we fall into more despe inconvenientes, and so taste the plagges belongyng therunto. For of customable swearynge commeth the dampnable vyce of perjury.

Eccle. xxi
Sapi. xiii

unto custorable swearers. 19

Yf a man shall vse comonly to swear
te, he can not chole but many tymes dan-
nably forswear hym selfe. As he that
customably smyteth, sometyne he shall
smyte unto death. That a man hath in
custome he shall do at all tymes, but he
shall not at all tymes refrayne it. What
the fearfull sentence of God is against
swearers, the scriptures plētuously shew-
eth. The Lorde (sayth Moyses) will
not holde hym guiltlesse that taketh his
name in vayne. The man that vserh
much swearynge (sayth Iesus Christ)
shall be full of iniquite, and neuer shall
the plage departe fro his house. All the-
ues and swearers are vnder one curse
of God after zacharie. Stoned was he
by the law, that blasphemed the name
of the Lorde, in Israell. If the plage go-
eth neuer frome them whiche are con-
tynuall swearers, howe can it goo
frome them that are contynuall per-
iurers?

Deut. v.
Exod. ii.
Eccl. xxi

zacha. v.
Leut. xxi

Tell vnto me my frynde (sayth Iohn
Chrysostome) what doest thou profite
by thy swearynge? If thynne aduersarye say
Muld thynke the to swear a ryghte, he
wold neuer copell the to it. But because
he thynketh the thereby to become a per-
iure therfore enforceth he the to an othe
weldō hath the private othe a good cō-
sul ion. But happily thou wilt saye. I

L.iii. can

A Christen exhortation

An objecti
on.

Mat. xvi.

Luke. xii.

The soule

is better

thā wares

Joan. v.

And. xvii.

ii. Tim. ii.

Epo. ii.

ea not sell my wares, onlesse I do swea
re, or my detter beleueth me not, onlesse
I make him an othe. Wherunto I an
swere. Rather be contented to haue thy
wares vnfolde and to lose thy money,
than thy saluatron in Christe. Reason
saythfully wyth thy conscience, and let
thy soule be moze dere vnto the, thā thy
corruptible substance. For though thou
lose part of thy substance, yet mayste
thou lyue, but yf thou lose God thou
canst not lyue. A greater rewarde shalt
thou haue for losynge of it in the feare
of god, than yf thou haddest gyuen it in
almes. For that is done with payne for
the loue of the Lorde requirerth a moze
worthy crowne thā that is done with
oute payne.

Chrysosto.
homi. xliiii

A greate
dainger to
sweare,

Moreouer I counsell the as my fei
de (saith Chrysostome) yf thou be a true
Christen, that thou neuer compell anye
other man to sweare. For whether he
sweareth ryght or wronge, thou art not
wythout daunger afore god, considering
that Christ (whose seruant thou ough
test to be) hath gyuen the here a sore co
maundement to the contrary. Besydes
that, though he hys othe were true, yet is
not thy conscience cleare from perjury
for so much as the matter beyng doute
full vnto the, thou puttest hym to the
dainger therof. And yf it were false, thā
hast

unto custonable sweaters. 20

hast thou enforced hym to perjury, and
so for lacke of Christe charite lost both
hys soule and thyne own., for whome
Christe suffered hys death. Noyle is he
(sayth S. Austyn) thā an homicide, that
compelleth a man to sweare, whom he
knoweth to forswear him selfe. For the
homicide sleeth but the body, where as
he sleeth the soule, pea two soules ra-
ther. That is to say, his soule whom he
cōpelled to sweare, and hys own soule
for so compellyng hym.

De sermo
n. domin
in monte.

O vndiscrete personne, what so euer
thou art thou compellest an other man
to sweare. Yettell knoweste thou what
thou doest thereby. Muche more is it to
hys profit than to thyne. For that per-
jurye is to hys lucre, & to thy losse. For
he hath the mony, nothyng remaynyng
vnto the but thy parte in the perjurye,
wth the curse & plage thereof. He that
careth not to lye, regardeth as lytle to
forswear him selfe. And lyke as he that
lyeth offendeth soye the verite, so doeth
he that is perjured forsake bothe God
and all godlynesse. Thus are the com-
maūdemētes neglected, & neyther God
nor our neyghbour regarded. No mar-
uel: therfore though the lord knowyng
our infirmite, and how swyfe we are to
cast away our soules, dyd sypst inhibite
vs perjury, and thā all maner of swears.

Chrysost.
ubi prius.

why christ
forbode
swearing

L. iiii,

rynge

A Chyisten exhortation

Gregory in homile quadam. ryng. He hath forbidden swearynge. (sayth saynt Gregory) that we shoulde the moze easely auoyde all maner of occasiō to perjurye. He that feareth god, wythout an othe confesseth the verite. He that feareth hym not, wyl not with an othe confesse it.

The pres.
ses.

Chylosto.
de prius.

He therfoze that doubteth not to breake Goddes commaundement in swearynge - doubteth not to forswear hym selfe for auantage. Take hede also (sayth Chylostone) you that wyl be reckened for spirituall men. Very swyftye are to offer the sacred Gospel vnto thē that swear, wher as ye ought to teach the contrary. If a man may not (sayth Origene) in euery lyght matter swear no more may they that haue aucthorite, for euery lygh: mater compel a man to swear. Howe can you be clere from perjury, that minister the occasiō? May he that beareth fyre to the burnynge of an house be free from the burning of it? Or he from the slaughter of a mā that dryngeth the weapon wherewith he is slayner? Nay surely. But he that giveth occasiō to perjury, must nedes be a partener in the same. Wythdraw the fyre, and there shall be no burnynge. Couer away the swearte, and there shall be no murther committed. Sequester swearynge, and there shall be no perjurye.

Of

unto custonmable swearers. 22

Of swearynge (sayth Isidorus) byn-
geth mā to an vse. And that vse leadeth
to a custome whyche byngethe in per-
turpe. No nede hath the veryte of an
othe, where the promes is saythful and
sure.

All this is spoken for the that swear
by the Roȝde temerously. Muche more
execrable is the wyckednesse of them
that swear by the creatures, and more
greuous the offence, than of them that
swear by hym only. For heuen, earth,
the elementes, and creatures hathe he
made to serue hym in mans occupynge
and not that men shulde swear by the.
In the lawe is it also strayghtly com-
manded, that none shuld be take to wit-
nesse in the trueth but God the auctoz
of all trueth. He therfore that sweareth
by heuē, by erth, or by any other thyng
els, he maketh it equall to the veryte,
and so alloweth it for hys God. For of
no lesse value maye that thyng be that
is taken to wytnesse, than is the verite
it selfe whyche standeth in trespall. A
shamefull ydolatre therfore becom-
meth he, that taketh anye other thyng
than God to wytnesse in the verite, yea
though it be neuer so trew that he swe-
reth.

For he perfourmeth not vnto the lord
his othe, but vnto the elementes & crea-
tures,

To swear
by creatu-
res.

Hiere. v.

Deut. xxxii

Coloss. i.

Deut. vi

Hiere. v.

Idolatre.

Rum. xxi

A Christen exhortation

**Hieroni-
mus Super
Matth.**

ture, and so spinneth double. First he of-
fendeth in breakynge the commaunde-
ment, secondly in that he maketh a god
of that he sweareth by. This caused **H-**
ierome to say in thys cōmentary vpo
saynt **Mathewes** Gospel, that our sa-
uour dyd not inh. but swearing by god,
before a iudge so that it were in a faith-
full cause, but by heauen and earthe by
Ierusalē and our head, wth such ly-
ke. For it was graūted to the people in
Moyles lawe for a rule, that lyke as
they were commaunded to offer ther sa-
crifices vnto God because they wolde
not offer thē to ydols, so were they per-
mytted to swear by the lord God. Be-
cause it was thought better for them to
geue ther sayth (which is therein requy-
red) vnto god than vnto deuils. For the
Jewes vpon a corrupte custome, were
muchē gyuen to swearynge by the ele-
mentes.

**Matth. v.
and, xlii.**

**To swear
vpon the
gospell.
boke.**

Consyder therfore that it was not for
nought that **Christe** commaunded you
neyther to swear by heuen nor earthe,
cylie nor temple, nor yet by the heare of
your owne heades. Where as the bys-
shoppes & spirituall-lawers syteth in
consystorpe, a small mater is it reckened
to swear by the lord, and therfore co-
pell they menne to swear by the Gos-
pell as by an hygher thyng. As though
the

unto custumable swearers. 22

the creature were above the creator.

Mat. xxi

Not vnyke to the pharises, whych este-
med the golde offered in the temple much
greater than the temple that sanctified
the golde, and the offeringe vppon the
auter much better than the auter that
sanctified the offeringe. In thys pro-
ue they them selues not onelye blynde,
but also blynde leaders of the blynde.
Muche more passeth those beastly bel-
lye goddes vpon the feadynge of there
weached bodyes than vpon god whi-
che is the lyfe of ther soules. Ther mas-
ses and many sacryfices are the cause
why they esteeme an othe made vpon the
Gospell booke to be farre above that
othe whyche is made vpon the eternall
God, and not the verite whyche the gos-
pell contayneth.

Mat. xv.
Pha. iii.

O wretched idolotee (saith Chrysosto-
me) the scriptures are ordeined for god,
and not god for the scripatures. Great-
ter is the lord that sanctifieth the Gos-
p. ll, than the gospell that is of the lord
sanctified. The Turkes or Mahome-
tanes (whom we recken to be a verry re-
uerable secte) hath the holy name of god
in such reuerence, that they neuer sweare
by it, vnlesse they be by most vrgent ne-
cessite compelled. Neyther commit they
the administration of ther comon wel-
thes to any manne whome they know
to be

homi. xliii
sup Mat.

Guilhel-
mus tripo-
litanus.

A Christen exhortation

to be a swearer, be he neuer so ryche, va-
leant, wysse, lerned, courragious, or of
noble byrthe. Now that matter passeth
amonge vs Christyanes, all the worlde
knoweth, yea, though we say nothyng
of the perjurie whiche dayly regneth a-
monge vs to farre and to brode. And
surelye thys dare I be bolde to saye,
that all we knowe it is contrarie to
the commaundemente, wyll, and plea-
sure of God yet dothe the moost parte
of vs commytte it.

i. Cor. xii.
Hebze. iiii.

And they that do it not, are not ones
moued with pyte (as it wold become al
Christen men) to se ther bretheren so pe-
ryshe, or to se a lawfull and charitable
redresse for it. They also whiche hath
the lawes in gouernaunce, & vnto whom
the iudgementes are commytted, seketh
not by harde correcciōs the amēdement
of it. but euery where it regneth vnpu-
nyshed. A verie lyghte matter is swea-
ryng accounted now adayes in euerye
mannes mouth, hygh and low, ryche
and poore, ruler and comoner, prest and
clarke, woman and chyld, to the vtter
contempt of god. If they be in dalliaū-
ce, playe, and sport, nothyng seemeth vn-
to them pleasaunt, freshe, nor any thyng
ge worthe, nothyng cherefull or fytte
to be latwghed at, vnlesse the commu-
nicacyon be mytred wyth the blasphemie

Joānes
Salisbury
ensis in po
litaratō .

All states
delyghteth
in blasphemie.

unto customable swearers. 23
type of Goddes name. If a matter shal eccle. xxvii
be reasoned of a stoye reherled in a
companye, the tale shall want hys due
circumstaunce, vnlasse it be garnished
wyth othes.

Among the ruffelpng ratters and ga- Item Joā
launtes of the worlde is not he rekened nes de nu-
for a man of noble blood, that can not ges curia-
swear by heauen, by the elementes, by stum.
the trone of god, by the woundes, blood
crosse, in euerye assemblie, and in euery
place he cometh in. Thys is the comon fyne tons-
thetoryk, the florisshyng, maner of spea- ges.
kyng, the cleane, fyne pure, and, bewti-
full language of our baptyled brode, of
our holy Christen cōminualte, both in Petrus
lordes houses and byschoppes houses, Bleseus
more lyke bedlem beastes thā Christia-
nes, yea, more lyke deuyls of helle than
men of reaso and grace. No faute syn-
deth our prelates in thys, nor breake of
Christen religion, no more than they do
in the daylye huntynge of the strewes
and other shamefull abhomyngations.
But these they releace wyth ther masse
saynges for monye. For them that rea- Byschopes
de the scriptures they can fynde out gre-
uous punysshmentes, but not for these
enormious excesses. Thys presūptuose
sacrilege, thys wycked knauecrye, thys
malysynaunte myschefe agaynst god
sendeth them nothyng at all. The

A Christen exhortation

Mat. xxvi The Jewes tare ther garmetes custe
Mar. xiii mablie whan they harde goddes name
 blasphemed. But who amonge vs wea
 rearing weth any maner of toke that he is ones
 of garme but discontented with it: where ar tho
 ses.

The swearer was he that wold suffer no
 be headed. se godly lawes become that were wont
 to be heade the blasphemers oꝝ els stone
 hym vnto death: where are the eppisto
 mes, pandectes, and institutes of iuris
 mane the emperor that wold suffer no
 suche offenses remayne unpunished:
 where are the statutes ryall, that kynge
Malden Henry the fyrst made also for swearers
 in quoda with in his own palace: that yf he wes
 sermone. re a duke that dyd sweare he shuld for
 fet, for every tyme. xl s. to the aydynge
 of poore people. Yf he were a lord oꝝ
 barone. xx. s. Yf he were a knyght oꝝ a
 esquire. x. s. Yf he were a yemane. xl. d.
 Yf he were a page a lackeye oꝝ a slave,
 to be scourged naked eyther with a rod
 oꝝ els a whyppe. All thys is now for
 gotten and gone.

The phyllo The olde phyllosophers abhorred the
 sophers blasphemye of god, the poetes and ora
 tors thoughte them worthy of greate
 abhorred punishmentes, & we thynke no thyng
 swearing lesse. Cicero wylled that neyther swea
 ring noꝝ promes made by oꝝ he shuld be
 vled for feare of periurpe. Swear in
Cicero in no wise (sayth Berlander) yf thou cans
 li. d. Quid. nest by any meanes auoyde it. Yf thou
 be wise

unto custonable swearers. 24

be wylle (sayth Ptolemydes) thou shalt
not sweare wth thy wylle, though the
cause be neuer so good. If the matter be
eth so (sayth Pythagoras) that I must
needes sweare, do it wth great reuerens
ce. Periuere (sayth Menander) can ne
uer be hyd from God. Therefore rather
lose thy matter thā sweare. For of hyde
de periuere (sayth Tibullus) wyl a mil: Tibullus
these folow eether at one tyme or other li. i. elegia.
What a dangerous matter the pro: ix.
phane philosophers accounted swea
ryng that neuer knewe Christ, and we
account it nothyng at all. They abhor
red the wychednesse of it, and we take
it for a myre pastyme.

We can sele out penalties, and ma
ke new constitutions for them that la
boure to knowe God and to lyue after
his lawes, but for them that sprightful
ly abuse the name and gloire of God,
we can fynde none at all. And no mer
uele cōsidering we are the ryghtwoyne
chylidren of periuere. Who hath so lar
gely bene perjured as prelates, prestes,
and religiones: whych at the recepyng
of ther popish degrees hath forsworne
the verite of god, whō in bapisme they
faythfully promised to stāde by against
all the deuils in hell: yea, bynge these
lawes, doctrines, and doynges vnto the
tounge stone (whyche is goddes word) s
thou

Quotidia
na exerts
entia.

i. Joh. iiii.
Galat. vi.

A Christen exhortation

Gonddes thou shalt fynde that they labour no
woyde try thyng els but the breaking of that pro-
eth all mes. How uncurrantly they haue vled
thynges that othe of allegaunce to theyr princes
 and magistrates. I thinke the cronicles

Ranulph keperh not insplence.

Restrensis Whan Paskalis the bishop of Rome
in polyero had swozne to be trew vnto Henry the
nica. first emperour, he gaue hym therupon a
 wytyng whych contayned also the in-
 nestiture of prelates. Not longe after
 that, whan he se his tyme, he called in
 Rome a generall synode, where as he
 by counsell of hys spirituall sozerenes
 breaking bot bothe and pryuilege, dyd
 excommunicate the good emperaur, ray-
 sed vp hys sonne agaynst hym, depos-
 sed hym, emprisoned hym, and synallye
 caused hys body to be taken out of the
 ground at Acodium, and in apyrophane
 place to be buryed, yea, after hys death
 the sonne (whome he made to perse-

Abbas cuted the father) dyd he also excommu-
nicat nicate and greuoulye bere. I lyke tras-
in cronis gedyr we haue of Fredericus Barba-
 rossa, whom pope Alexander the thyrde
 made his sote stole at Venis in the chur-
 che of saynt Marke, in the syght of the
 whole multitude to the ridiculous mas-
 me and rebuke of all the world. The
 nexte daye after he made hym to holde
 hys styrope and lyke a page to wryte
 vpo

Unto custowable swearers 25
hys styrope and lyke a page to wayte
vpon hys mule.

Serche the hystories also for those ty-
mes in the whych the holy Byshoppes
of Rome assopled the people fro the o-
bedience of ther laifull kynges. As 3a:
charie the first, which assopled the fren-
the men from ther othe to kyng. Hyl-
deyck. Of Honorius, the thyrde and Jo-
han the. xxi. assoplyng the Germanes
from ther laifull empours. Of Inno-
cent the thyrde assoplyng our Englyshe
men of ther trow allegeaunce from ther
good kyng Johan, and suche other to
many to be rehersed, and ye shall fynde
wonders concernyng that matter. Gyl-
dos one of the most aunciet wyters of
thys nation, muche lamented the fylthy
behauer, swearynge, and perjury of hys
countreymen the Wytones, kyng Juc,
kyng Alfrede, kyng Edward, and by-
werse other made laudable constitutiōs
of penalties wythin this realme cōcer-
nyng the same.

Kyng Edmōde made this law that
they whiche were proued ones falselpe
forsworne sulde for ever be seperated
fro Goddes congregation. Donaldus
the kyng of Scoties made thys acte
wythin hys lande, that all perjures and
comon swearers shuld haue ther lippes
seared wyth a burnyng hoots yron.

D

Whych

Gaguin
Platina
Polidor

Gildas in
excidio
Britanie:

Actes as
gaynst cus-
tomable
swearers.

Hector bo-
etius in hi-
storia Sco-
torum.

A Chyften exhortation.

Whych lawe saynt Lodowych kynge
of fraunce put ones in execution at
Paris vpon a cytizen thare for blas-
pheminge the name of Chyft, to the ex-
ample of other, and so caused it to be
proclamed throughe out is realme for a
generall punyſhment.

A procla- Philippe eris of Flanders, made this
mation a: constitutio wiche in his eridome in anno
gafast **M. C. lxxviii.** that he that dyd forswere
swearing hym self shuld lose his lyue and goodes
Jacobus Item Philippe the kynge of Fraunce,
Mayerus whom so euer he perceyued, that cyther
in cronicles in tauerne, or enye where elles, ye all
Flandrie. though he ware a great man of dignite
Vincenti: that dyd blaspheme the name of god, he
us inspecu shuld be drowned. And caus. d a stronge
lo historis acte to be made of it a lytle before hys
li. de the, and left it vnto hys successours. Al
Josephus so Josephus counceill is thys. That he
4. li. ant. which blasphemeth shuld be stoned, and
capi. 6. then hanged vppe by the space of one
daye, and so taken downe and buryed
without al maner of honoure. Maxim

In paral: lian^o the emperour made also a decree,
pomena re that what so euer he ware, that was a
ru memo: comō sweater shuld for þ first tyme lo-
tabillium. se a marke, and yf he ware not contēte
with that, shulde lose hys heade, whych
acte he & the states of the empyre com-
manded to be publyshed. liii. tymes in
the yere at eſtern, whysontyde, assump-
cyon

unto customable swearers 29
cion of our lady and at Cristemas.

In certen regions ar yet to thys day
othes so restrayned, that what so euer
he be that sweareth, he shall eyther lose
a fyngar, an eare, or els hys tonge. For
perjurye was the noble cyte of Troye
losse, as wynefeth not onely Virgile
wyth other prophane auctoys, but also
S. Justine in his thyrde boke & seconde
chapter de ciuitate dei, and so hath ma-
ny other cyties els. Tullius cicero hath
in hys first boke de officiis, that Mar-
cus regulus a Romane & a Pagane re-
garded so muche an othe that he ones
made, that he had rather to throw hym
selve into moste miserable captiuitie and
cruell death of his enemies thā to brea-
ke it, and so to become a priure S. Au-
gyn affirming the same also in his first
boke, and .xv. chapter de ciuitate dei.

A wonderful narratiō hath S. Greg.
in the forth boke of hys dialoges, of a
chylde of .v. yeares of age beyng in hys
fathers armes possessed of a deuyl for
swearynge and blasphemynge the name
of God. Besydes the terrible examples
of the scripture, in Nemroth, Pharaο,
Nicroboam, Sennacherib, Bencedab,
Achab, Nabuchodonosor, Holofernes,
Antiochus, Ricano, Herode, & such ly-
ke. The sonne of the Israelitythe wy-
dowe was for blasphemynge of the na-

Many cy-
ties hath
bene de-
stroyed for
perjurye.
Idē augu-
stinus.

Leui. xxiij

The blas-
phemer
was Ro-
ned.

liii. reg. xix

liii. Reg. x

Mark. vi.

Mat. xix.

Exod. xx.

Leuit. xix.

Math. v.

Rom. vii.

Act. ii.

Joha. xv.

A Christen exhortation.

me of God stoned vnto death in the de-
sert. For blasphemye of the seruantes
of Sennacherib the kynge of the Assy-
rians dyd the angell of the lord sle an
hondred and. liii. scoze thousand of hys
hoost. The wycked quene Iesabel was
for the same vice thown out of a wyne-
towe, troddē vpo with hoxles, and had
her flethe deuorwed of dogges. Heros-
des Antipas for te headyng Iohan bap-
tist to perfourme his wicked othe, was
erled into lions, and there departed in
most miserable periury. In swearynge
dyd Peter both denye and forsake hys
lord: and master Iesus Christ. Conspy-
re by these and by other lyke examples
what the abhominacion of swearynge
is, and what vengeance of the lord
hangerth ouer it.

The Scythians & Parthians with
other heythē people had lawes against
lyeng and swearyng, whom they wold
in no wyse discouere. We haue the gret
comandement of god with the gospell
of Iesus Christ, whych ar lawes farre
passyng ther lawes. What truel of hel
shall holde vs backe more than them,
that we shall not regarde them? Yf we
haue a lord god whych create al at the
begynnyng, and now gouerneth all to
our behoue. If we haue a father which
hath loued vs a Christ which hath rede-
med vs

unto custonable sweaters. 27

med vs, and an holy gost whych dayly
conforteth vs, where is the faithfull o-
bedience we owe the? If he be our god,
why do we not feare hym. If he be our
heauenly lord, why do we not honoure
hym? If he be oure father, why do we
not hartely loue hym? If he be omni-
otent, why do we not reuerence hym? If
he be wyse, why do we not lerne of him?
If he be iuste of hys p[ro]mises, & trew of
hys worde, why do we not both heare
hym, beleue hym, and folow hym?

Psal. x.
Iohan. iiii

If he be a master, why do we not ser-
ue hym? yea, why do we not ones ame-
nde, at hys most fearfull threttynnges?

Iohan xii.
Iudith. viii

Is it in the gospel earnestly spoken vn-
to vs Christians, or vnto deade stoncs
Let your communication, be yea, yea,
and nay, naye. What so euer is more
than that it cometh of the very deuell.
Not vnto a rotten post, nor yet vnto a
dumme beast was it sayd Thou shalt
not vsurpe the name of the lord God in
vayne For the lord wyl not holde him
gyltlesse that blasphemeth hys name.

Deut. v.
Exo. xx.
Eccle xiii

The plage shall not departe frome the
house of the sweater. But it was spo-
ken vnto vs, to whom God hath geue
reason, discretion, remembraunce, vnder-
standyng, wytte, conscience, fayth, and
grace, yf we wyl applye oure selues to
the occuppyng of the. A man that were

D. iii,

in

A Christen exhortation

In trauaile of lãde & Shuld lose it vnlesse
he tolde his tale wisely, wold take good
hede vnto hys wordes rather than he
wold lose it. And we for losing our sou
les (which Christ to witnesse, are much
more p̄cious) will take no hede at al but
through our blasphemous language, &
daily swearing suffer al to go vnto nough

**Math. vi.
Luce. xii.**

**Derthe,
warre &
pestilence.**

**Gene. xix.
Num. xvi.**

**psal. lxxv
Jobell. ii.**

**Mat. xxi
Mark. xiii**

We much maruele many tymes that
the lord doth punyſhe vs wpyth derthe,
warre, pestilence, and cruell craciõs of
tyrauntes. But we ought much more to
maruaile, that heuen repneth not wpy
de fyre and byrmstone vpon vs as vpo
Sodome & Gomorre, and that the erth
openeth not vpon vs & swalowe vs in
wpyth Choz, Dathan, & Abiron, for so
vntreuerently blyng the name of God
with our outragyng tonges, as the fyl
thye myze in the stretes that we spurne
foyth wpyth our fete. Oh how coude the
lorde suffre such iniurie, were he not e
ternally mercyfull? how coude he pacis
ently beare it, were he not gracious, py
tefull, longe sufferyng, and rydy to par
dõn wyckednes? Such cõtynual wea
res may well be compared vnto those
spyghefull toymētours that spatled in
Christes face, that mocked hym wpyth a
rede, crown d wpyth thorne, and saluted
hym wpyth, Ave rabbi. Not vnlyke also
are they vnto those pratyng Jewes &

scop

unto custonable sweaters. 28

scornefull hypocrites, prestes and pharisees, that went by and downe by the mat. xxvii
crosse whan Christ hynged vpon it, be-
king wther heades and casting abrode
ther armes, thinkyng that he coude not
do so much as ones saue hym selfe.

Lorde geue them repentaunce wyth
grace ones to detest that abhominable
vyce, & not wyth Pharaon to haue there
hartes so hardened that they fynally pe-
ryshe in the reede see. A familliar exam-
ple haue I redde in a booke called pree-
ptorium Joannis Beets. Whō I wishe
they had in dayly remembraunce, for one
naturall properte in it of the chyldre to-
wardes hys father. A certayne manne
ther was (saith he) that supposed by his
wyfe to haue had .iii. sonnes. Upon a
day as they chaunced to varye, she kest
in hys tethe that there was but one of
them hys own. And whych was he, she
wolde neuer tell hym vnto the verye
deathe. It chaunced thys man as hys
tyme was come, to depart fro the worl-
de, bequeathyng vnto thys vnknewen
son of hys, all hys landes and goodes.
As thys matter came befoze the lawe,
the iudge anon had in remembraunce the
wyse facte of Salomon concerning the
two womē whych stroue for a chyldre, &
thought to vse wyth these .iii. yonge mē
contendyng for the herptage a lyke po-

Joā beets
in preept-
torio pree-
cept. 2. ex-
pos. 3. ca. 1.

.iii. Reg. .iii.
Sapi. vii.

D. .iii.

lycie

A Christen exhortation

Icyer fyrst he caused ther dead father to be tyed vp harde vnto apostle, & than commaunded them to shote earnestly at hym. Prouyng that he whych most depely perced into hys fleshe, shoulde haue redred vnto him the patrimony

The fyrst and the seconde dyd shote the chyldre abhorynge it as a thyng mooste vnnaturall, woulde in no case

The woꝝ
ke of natu
re, is won
derful and
secrete.

Heb. vi.
Apoc. xi.

do it, but soꝝ rebuked hys bretherne for so doyng. And sayde he had muche rather to lose it, than to do so vncomderful and lye an acte. By thys was he iudged the naturall sonne of that man, and so enioyed the inheritaunce of hys father. A lyke iudgemente is to be had of these newe crucifyers of Christ, as the doctours dothe call them. No naturall chyldren of God are they, regenerate of the sppyte, but verpe bastardes, boꝝne of fleshe and blood. Not the chyldren of promes they ar wth Isaac, but the carnall chyldren of bondage wth

Gala. iiii.
gene. xxi.

Ismaell, to whome belongeth none heritage in Christ. These be no naturall popytes of a loupnge sonne to buffette and beate hys father, or to teare the fleshe from hys bones. To name hym in hys mooste angre and sppyghte, or to sppyte hym oute of hys mouth wth cruelte and vengeaunce. But they are the frutes of an unreasonable beast.

The fru
tes of ba
stardes.

of

unto customable sweaters. 29

an outrageous & ode dogge, of a furious Serpente, of an ympe of helle, and a very lymme of the deuell.

Cham dyd nomoze but dyscouer the pryncipales partes of hys father, and became bothe accursed for it, and also of a free chyld a bonde seruaunte for euer, bothe in hym selfe and also in hys posterite. What thynke ye than remaineth vnto them, whyche in theyr dayly language greately dothe dyshonoure, vnreuerentely scoyne, and wyth moost spyghtfull cruelnesse blasphemeth their Lorde God, whome they oughte not to thynke vppon wythoute feare, nor yet ones to name wythoute reuerence and tremblyng, hys omnipotent mageste considered. Nothyng so muche doth oure synnes dysplease God (consideryng we are synners of verie nature) as dothe oure wyllfull contynuaunce and weltryng in them. Oure bolde contumacye, and sturdy presumptionnesse are the thynges that most discontenteth hym. When he calleth vs by his preachers, we repente not. When he graciously admonyseth vs by hys warnynges, we amende not. But styll multiplye oure wyckednesse, estymyng synne as nothyng, and lpyng as we hadde no God of ryghtuousnesse.

Gene. ix.
The breakers of
goddes commaundement are
accursed.

Hebre. vi.
ii. Pet. ii.
Jude. i.

Ephe. ii.
Zacha. v.

Hier. xlvi.
Iohell. vii.

Oh

A Christen exhortation

ii. Reg. xli.
 Luke. xix.
 John. xii.
 mat. xxvi.

Gene. iiii.
 i. Reg. xiii.
 act. i. & viii.

A custome
 is harde
 to breake.

Joca. v.
 Ezech. xi.
 and. xxxvi

Act. ix.
 Ephe. v.
 Rom. xvi.

Oh, let vs ones be admonished by
 the Apostles and Prophetes, the vn-
 fayned messengers of the Lorde, that
 we maye wpth Dauid, Zacheus, Mag-
 dalene, and Peter earnestly repente
 frome the harte. Let vs leaue one ty-
 me or other thys wanton course of con-
 tempte, thys raffe ronnyng at large,
 at there wholsome warnynges, leaste
 we are owne myschefe, sword, snare,
 and pryde, be oure confusyon, as they
 were the bitter confusyon of Cain. Saul
 Judas, and the proude blasphemier Hy-
 mon Magus. Thou wylt parauentur
 saye vnto me, I knowe the vyce of
 swearynge dampnable, and glade I
 wolde be to leaue it. But very harde it
 is to ge frome that is bredde by the bo-
 ne. A soze matter is it to plucke awaye,
 that hath bene sucked oute of yowthe,
 and that hath taken rote of so longe
 contynuaunce. Therfore we me so-
 me conueniente remedies. Take these
 poore counsels, yf all other faile. Pray
 syst feruently vnto God.

Desyre hym to take from the that
 harde stonpe harte, and to geue the an
 harte moze meke and gentle. Intrate
 hym to make the of a lyon a lambe, of
 a persecuter a dysciple, of a cruel Saul
 a meke spreted Paule. Consequentye
 subz

vnto customable sweaters. 20

Submytte thy affectyons and appetyses vnto reason, and se that thy reason be euermore obedyent vnto the reules of faythe, contayned in the Scrypturs. Flee from excelle and ryot. Shur ne the compayne of them that be blasphemous and vyrcious. Carrye wryth the where so euer thou goest, a sure intent and purpose to leaue that vyce. Deteste it greatlye in all other menne. Considre what felcete thou shalte lose and what infelcete thou shalte wyne, yf thou styl vse it. And euermore wryth drawe those thynges that myghte occasion the vnto it. Hyde thy purpose, and thou shalte not be robbed. Laye a syde thy sworde, and thou shalte not slee. Wythdraw excelle, and thou shalt not be dronke. Break the of thyne yll custome, and thou shalt no longer sweare.

Haupnge the se consyderations wryth suche lyke, thou mayste sone leaue it yf thou wylte. These remedies haue I shewed the, and these Godly admonyshmentes haue I geuen the, as one so intelypelye hungeryng thy soules profpyght in my inwarde spere as myne owne. Consyder how thy mercyful father hath planted in the hys own image, and lefe
in

A Christen exhortation
in thy freale vessell hys incomparable
treasure. Rendze it not again vnto him
deformed wylh wyce, and despyled with
synne. But like to be founde in the day
of hys commynge wythout spotte,
that thou mayste receyue the in-
estimable rewardes, prouy-
ded for them that lo-
ue hym trewlye
Amen.



The maner of sayeng

grace after the doctrine of
holy scripture.

C Grace afore meate.

The eyes of all loke vnto the o
Lorde and thou geuest the thy
foode in due season: Thou ope
nest thyne hande, and fyllest
euerye lyving creature wyth thy bles
synge.

O our father whych art in heauen. &c.

C Grace after meate.

Thankes be vnto the, o Lord god al
myghty, moost deare father of heauen,
for geuyng vs our foode in due season,
for openyng thy merciful hande, and
for fylling vs wyth thy plentiful bles
synge. And we beseeche the for thy son
nes sake Iesus Christe, not onely to
preserue vs alwaye from abusynge of
the same, but also to lende vs thy grace
that we may euer be thanfull vnto the
therfore. Amen.

C Another grace.

C Grace afore meate.

I knowe (sayth the apostle) and am
full certyfied in the lorde Iesu, that ther
is

The maner of saynge grace.

¶ Another grace

¶ Grace afore meate.

Meates hath god created to be receaued wth thanks, of the wh^{ch} beleue and knowe the tr^ueth. For every creature of God is good, and nothynge to be refused that is receaued wth thankesgeyng. For it is sanctified by the worde of God and prayer.

¶ Oure father. &c.

¶ Grace after meate.

Thanks be vnto the o lorde God almighty (moost deare father of heauē) for ordeyninge thy creatures to be meate, foode & sustenance vnto oure bodies, & hast sanctified them by thy blessed word. &c. We beseeche the make vs so to increase in stedfastness of thy fapth in perfecte knowlege of thy tr^ueth, & in continuance of feruente prayer vnto the, That to vs also they may be sanctified & holy, & that we maye euer both thank fully receaue them & vertuously vse the to the good ensample of other. Amen.

¶ Another grace.

¶ Grace afore meate

The father of mercye & God of all consolation geue vs grace to consent to gether in to the knowlege of hys tr^uethe, that we maye wth one mynd and one mouth glorifye. God the father of our lorde Iesus Christ. Amen.

after the doctrine of holy scrip. 33

Our father. &c.

Grace after meate.

Thankes be vnto the, o lord God al myghty (moost deare father of heauen) for byngyng agayne from death oure lord Iesus Christ, the greates sheperde of the shepe, through the blood of the euerlastyng testamente. And we beseeche the to make vs perfyte to do hys wyl, workyng in vs that whych is pleasante in hys syghte, that we be not onely the speakers of hys worde, but the vnfayned folowers of the same. Amen.

Another grace.

Grace afore meate.

Christ whych at hys last supper, gaue hym selfe vnto vs, promysynge hys body to be crucified and hys bloode to be shed for our synnes, blesse vs and our meate. Amen.

Our father. &c.

Grace after meate.

Thankes be vnto the, o Lord god al myghty (moost deare father of heauen) whych at this tyme hath fed vs wyth meate not only that perfyeth, but wyth thy worde whych abydeth in to euerlastyng lyfe. Graunte moost mercyfull father, that we haue the knowledg of thy worde may also partyle the same in oure conuersation, that we bothe interlye lounge and vnfaynedlye ly-

The maner of sayeng grate
wyng the holy worde, maye after thys
lyfe lyue wyth the for ever. Amen.

Beccause your meate without grudging
Take hede ye neuer abuse the same.

Geue thanks to god for every thyng
And alway prayse hys holy name.

Who so doth not, is sore to blame,

No euell ensample se that ye gyue.

Thus doth gods worde teache you to
(lyue

What se ever ye do in word e oz dede,
do all in the name of oure Lorde Iesu

Christ, geuyng thanks vnto god
the father by hym.

A Shorte instructiō to the worlde.

To Kynges and Princes.

Be lerned ye kynges and vnderstande
Embrace the trueth of Christes worde
your hertes be all in gods hande
He is your kyng, your prince, & lord.
Stablish no law that maketh discorde
But do as dyd kyng Ezechias,
Dauid, Josaphat, and Josias.

To Judges.

Accepte no personne in iudgemente.
Wrest not the law, kepe well your syle
To wrong for bybes do not consente,
For they do blynd the eyes of the wyse.
Thus scripture byddeth you more then
And for to haue such properties (twyse
As pertho tolde to Moyles.

To Councelours.

A faythfull man wpll kepe counsell
And there is welth where many such be
Beware of false Achitophell,
The counsell of god must stand truly
ye can it not destrope verily.

Kepe

to the world.
Kepe trueth and fapth wyth secretnesse
And further the cause of godlynesse.

C To Chamberlaynes.

Seware of Chares and Bagathan
Best treason in the chamyre be sowne.
For yf the court be ruled by A man
Dooze Paradoxeus is overthowne
But whā the trueth is thowwly knowē
He shall be founde a fapthfull iue
And to hys prince a subiecte true.

C To Stewardes.

Spēd not your masters goodes i bayne
But be fapthfull in your office
For though ye take therin some payne
Ye haue of Christ a swete promesse
Kepe well your rekenynge more & lesse
Be fapthfull euer in great and small
And Christ wil you good Stewardes cal

C To Treasurers.

ye that haue treasure in your keepynge
Compyted to you for a season.
Be alwayne sure of your rekenynge.
As equite wyllled and good reason
Jesús Myrac taught thys lesson.
To set a locke where many handes be,
It is no Game noz dy Honestie.

To

CTo Controulers.

Go thorow the court for Chriſtes ſake
 And where ye ſpye any thyng abuſed.
 Do your office, and ſome payne take
 That ydelneſſe may be reſuſed
 Great mens houſes are accuſed.
 To be infecte wpth vncleaneſſe.
 Wpth pryde, wpth othes, & wpth exceſſe

CTo preſtes.

Flatte not at al, but preach gods word
 Rebuke every euill condition
 Thynke on your dewty to god the lord
 And forget not hys commiſſyon.
 Hyde not the trueth for promotion
 Be true apoſtles in worde and harte
 And playe not ſecretly Judas parte.

All other officers great and ſmall
 Whole whole dewtyes I do not know
 Doth gods worde aſcrite and call
 Whether thy ſtate be hye or lowe
 None in hys calling to be ſlow
 But euery man in hys buſyneſſe
 To watche & worke with faithfulneſſe

And wythin the forſayde doctryne
 Is conteyned the whole dewtye
 How all ſubiectes ſhulde draw the lyne
 Of

I thorte instructen
Of fapth, of truethe, and honestie
And no man for to go awye
But euery one in hys lyuynge
To know the frute of gods leeryng

Wher any vyce now is occupped
Wrythin this world, as there is muche
It shuld ryghwell be amended.
If all ruleys wold rebuke such.
And yf prechers the quykke wold touch
Where men now are in synne so ryfe
They shuld right gladly mede their lyfe.

And yf all other offycers
Shall do thei beste, and be diligent.
The shall they haue ryght good lycers
And folowers of gods comaundement
Of good warnyng foloweth amēdmēt
whych I pray god vs graunt and gve
That we with hym in heauē may lye.

Amen.

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